A full and true

RELATION

OF A

COMET,

OR

Blazing-STAR,

That lately appeared, and was seen by many who are Eye-witneſſes thereof, in this City of *London*, on the *28th* and *29th* of *July* laſt; with many weighty Obſervations upon the ſame.

IN and upon the 28th and 29th of this laſt inſtant *July*, appeared and begun to be ſeen (in our Horizon) a moſt wonderful and ſtrange Comet, or blazing Star, of a very great magnitude, and as long to the appearance as a Pike, darting North-wards, very marvellous to behold, for as though the Heavens did open and ſhut, there was made a pretty large breach in the Cloudy Elements, whence ſeemed other branches like fiery ſtreams from the main body of ſuch, the Comet, each darting its point towards the Earth; which is the ſame wonder mentioned in the *Domeſtick Intelligence*, and therein is called a fiery Meteor, of a vaſt magnitude, that ſeemed to compaſs the whole Heavens (only the ſpectators could ſee but part thereof (the Horizon terminating their ſight:) the ſight of which they affirm to be on *Monday* the 30th of this inſtant *Auguſt*, about two of the Clock in the morning, by a Waterman, with many others in his Boat upon the *Thames*.

This prodigeous Meteor, with the late terrible Thunder and Lightning (ſo audible and viſible to moſt people) as proceeding from one and the ſame Cauſe, namely ſin and offence againſt God, provoked thereby to teſtifie his Judgments againſt the ſame, are a ſignal token of ſuch Gods anger or diſpleaſure againſt a People or Nation, with whom by the Sword of his mouth he is come to fight, *i. e.* to proclaim and make open war: The Reaſon of which diſ-

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courſe, eſpecially at ſuch a time as this (wherein Atheiſm and Superſtition do ſo abound) that God is made a meer mock of, in the vulgar apprehenſions of a Generation thus threatned with deſtruction) is grounded and founded upon a ſuitable occaſion for ſuch a ſubject, namely, the late apparition of that terrible, horrible, and prodigious Comet over the City of *London*, in and about *Drury-Lane*, *Lincolns-Inn-Fields*, and the places there adjacent; where appeared this terrible and prodigious New Star unto many who were there gathered together on *Tueſday* and *Wedneſday* nights this 18th and 19th of *Auguſt*, ſpectators of the ſame, eſpecially one Mrs. *Sheeres* and her Family living near the *Red Lyon* in *Drury-Lane*, who gives the Relation thereof, that it did not continue in their aſpection at thoſe times of its appearance but a very little ſeaſon.

But what may be hence ſignified (according to Reaſons in Nature) namely, what may be the Effect or Event thereof, is left to be conſulted and conſidered (upon a more mature deliberation) by men of judgment, into thoſe natural Cauſes and Reaſons of things brought to paſs in this lower world, what (we ſay) may be (on ſuch grounds) the Event and Effect thereof. It being not our work, in this place, to dreſs our Language with Art, as though we had taken or were taking any Obſervation of the Poſition of the Heavens, as to its Diurnal Revolution, or the Annual Revolution of any particular Star, whence ſuch Obſervations are to be made; but upon generals we give you our opinion in general terms, and not according to the accurateneſs in theſe caſes obſerved, that as the Star ſo the Effects ſignified under the ſame, are of a very quick motion; Comets therefore do only foretel and threaten dangers approaching (not as Cauſes but Effects:) ſo that as the form that every thing naturally bears, as ſuch the power of any Operation in the Conſtellations is accounted efficacious, doing nothing in vain: Hence is to be conſidered, how Nature doth imitate God, in the ſame manner as Art doth imitate her, as well in its way of production, as to ſuch the form it bears.

And although many have endeavoured to argue Natural Cauſes for what ever comes or is brought to paſs in this lower world, we do thus far aſſent, That as God is the God of Nature, there may be and is a Natural Cauſe (on our part) for thoſe things that are thus brought to paſs by a Power and Providence that is ſupernatural, ſubjecting Nature in the way and courſe that hath a Natural Cauſe, ſecondarily moving, as well as ſupernatural, the firſt Mover, by which the Divine Being is extraordinarily acted; according to Cauſes of both relating to what ever is thus brought about, either in an ordinary or extraordinary manner: So that not to leſſen any thing of Gods Works admirable or miraculous, do we argue Cauſes thus operating, to an end hidden from us, and beſt known unto the Orderer and Diſpoſer of the Events of all ſecondary Cauſes, that primarily doth reſpect the firſt mover.

For obſerving how induſtrious many Artiſts have been, and what pains and care they have taken to leſſen any thing miraculous, or that may be accounted admirable, (of God's works) by drawing out the minds of a People after, and into Natural Obſervations of

Cauſes

Cauſes and Reaſons (in their Opinions and Perſwaſions) for every thing that comes to paſs (here) in this lower World; and ſo by attributing the Cauſe of all things to what is but meerly natural, do in the ſtead of God, exalt the Power and Strength of their own corrupt Reaſon and Perſwaſions (for Judgment). We ſay this conſidering, and that ſuch Appearances are but Effects of Cauſes (both natural and ſupernatural,) for whatever hath been produced in time and place, we do look on our ſelves bound to thwart and controvert Atheiſtical Perſwaſions thereon: And this upon mature deliberation (in the conſideration of what is demonſtrative) we do offer, not only as our Judgment and perſwaſions of belief (relating to what is Doctrinal upon the Sphere wherein thoſe Tokens are put forth) but alſo relating to the practick part of Moral Vertues: We having ſometimes conſidered the reaſon of ſuch Appearances, in which we are moſt apt to believe, and do verily conclude them to be a prodigious Token of God's Diſpleaſure and Anger againſt a Nation and People; (for Cauſes of ſuch his Anger and Diſpleaſure, that do lye more inwardly hidden than that they ſhould be comprehended by any Artiſt in Nature;) or otherways are underſtood than by Subjects, capable of Inſtructions from the Heavens, (according to their own proper guilt, how or wherein ſuch that and thoſe Cauſes are ſo originally placed) the Foundation of which Faith and Belief (in theſe Caſes) reſteth on a well-informed Judgment.

Furthermore we aſſent to their Concluſion, (in this Caſe). That the Cauſes of Form put forth (with the ſignal Token) are exhaled from the Earth; a looſe prodigious kind of Subſtance, and light Airy, volatile Matter, not ſubſtantial and ponderous, (until fixation and fermentation thus made of its Operations in another Principle) but ſhadowing: This Exhalation unto ſuch fermentation and fixation of the matter and things ſo altogether ſhadowy and figurative (in prodigious Characters, and ſignal Tokens of ſuch God's Diſpleaſure and Anger) being ſo made by the Suns Vertue: And it being a Queſtion, (that is material and weighty) upon our thus enquiry into Cauſes, (for what is made demonſtrative) whether the Primary Mover be that of the Macrocoſm upon the Microcoſm, or of the Micracoſm upon the Macrocoſm? Our Anſwer thereunto deſerves as ſerious and weighty Conſiderations relating to a Concluſion point upon the whole matter; ſo that in the firſt place we deny not the Operation of that Orb or Sphere (called the *primum mobile*) on and over all others thereto ſubordinate; and more low placed under its Raptures; in which ſuch ſubordinate Orb hath nevertheleſs its own motion, and cauſe of motion ſo placed in a lower Orb or Sphere, and as that Orb and Sphere is moved upon its own proper Poles.

But whether ſuch *primum mobile* be an External or Internal Cauſe, is the main thing queſtioned in the peoples doubts; ſo that if any thing, or all things, thus moved, are concluded to be moved according to External Cauſes, and theſe made or judged to be primary over all other Powers in Nature, then are we mankind wholly and altogether over ruled or forced to act in all that is hence from and by us brought forth;

forth; and ſo you may upon the ſame ſcore further argue and conclude, That God, according to Juſtice, cannot Eternally deſtroy or damn his Creature, who hath no Power in this Eſtate to reſiſt or prevent any of God's decreeings, either to Felicity or miſery: but if you conclude, as certain it is, the Cauſe of all things to be Originally placed inward Seed of Life, that is in every thing, even as the good man *Moſes* writeth (concerning the Herb and Fruit-tree, whoſe Seed was in it ſelf,) then the outward nature and its Bodies are to be conſidered meerly Paſſive, and but Effects only of thoſe things that have a more inward and hidden Cauſe than that it ſhould be comprehended by man-kinds Reaſon, of the dark Imaginations and Will, (that lets fly at every thing.)

And ſo theſe outward Heavens are but the Book of God, wherein we may ſee and read the ſignal Token of his Pleaſure or Diſpleaſure, and in which may be and is made demonſtrative (upon an intelligible Subject,) the Original Cauſe and root of all our Actions: And though this ſeems a Doctrine different from the Vulgar Apprehenſions of our Generations, (of the World) we queſtion not otherwhere to make out more fully the Subject of our Diſcourſe (herein treated of) by hints at the Foundation it ſelf; *i. e.* that we Mankind, as we are ſet to rule the Macrocoſm, or great outward World, we had (in our Macrocoſm) under the Power of Dominion, committed a Government over all other Creatures, both ſenſible and inſenſible; yea over the very Elements and Stars themſelves; which we, ſince our fall, do rather poyſon and infect, than that there was Originally placed any Poyſon or Infection in them, that is now become hurtful and pernicious to us, and was to become ſubject to him (ſuch their Lord) in this Dominion and Authority: we, having loſt in the firſt *Adam*, are to regain, in and by the power of the ſecond *Adam*; otherwiſe our Sins provoke thoſe Furies and Plagues that are ſo ready to be executed (by a ſevere hand) on us (the Offenders) whileſt we are Enemies to God's work of Reconciliation.

Amen.

FINIS.